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# A SHOR T TREATISE OF THE SACRAMENT OF PENANCE.

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*With the maner of examination  
of Conscience for a gene-  
rall Confession.*

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Wherunto is added another  
Treatise of Confession, for  
such spirituall or deuoute  
persons, as frequent that  
Sacrament.

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*Sett forth in Italian by the  
Rev. Fr. VINCENT BRUNO  
of the Society of  
Jesus.*

---

1597.

BIBLIOTHECA  
LAMBERTANA

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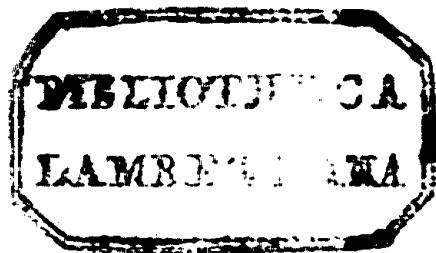
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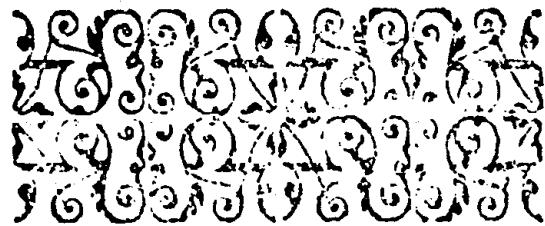
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## A T R E A T I S E O F P E- NAV NCE.

*What is the Sacrement of Penance:  
and of the necessity of the same.*

*Ch.ap. 1.*

First. **F**or the comfor特 of such  
as are truely penitēt, to  
the end that they may haue some  
knowledg of this so holsome a Sa-  
crament, and a briefe instruction,  
how they ought to prepare them  
selues, for the obtaining of that  
grace, which therin our Lord doth  
vſe to bestow, togither with the  
remission of their sinnes: I will in-  
treat first in generall of this Sacra-  
ment, what it is, & how necessary  
and conuenient for our saluation:  
And afterward what partes it hath  
briefly discoursing of euery one in

A 4      parti-

2 A TREATISE Cap. 1.  
particular.

Second. Penaunce therfore is a Sacramente instituted by Christ our Sauicur, in the which by the ministry of the Priest, all actuall sinnes are remitted, and all bonds dissolved, which concerned sinne, wherwith mans cōscience was in what maner soever intangled: the euerlasting punishment, alto of hell, is pardoned, and part of that temporall punishment, which is dew to sinne, & sometimes all the same wholly, according to the disposition of the Penitent.

Third. Certaine it is that if man, after he was created by God in the state of Innocency, had conserued him selfe without the spott of sinne: he should haue had no necessity of Sacraments. But wheras by the transgression of Gods commaundement, he, tegither with all his

Cap. 1 OF PENANCE. 3

his posterity made that miserable shipwracke: he was by his most mercifull Creatour succoured in the Euangelicall law, by the Sacrament of Baptisme, as by a first Table or bord, wherwith the wretched man, hauing broken the ship of Innocency, might saue his life, and recouer the grace he lost. But because so many are the temptations and daungers of this tempestuous world, and so great our frailty, that often times it happeneth, that loosing by new sinnes this first table of the grace of Baptisme, we returne miserablye to our owne drowning: our most benigne Redemer, vnwilling to leaue vs without remedy, hath prouided for vs this Sacrament of PENANCE, as a second table, wherby we may be saued, and deliuered from the daunger of euerlasting death.

A 5 Fourth

Fourth. Wherby we may gather how greathe necessity of this Sacrament is. Wheras (according to the determination of the Coun-  
cell of T R E N T) it is no lesse ne-  
cessary for the saluation of such as  
haue sinned mortallye after Bap-  
tisme, than is the Sacramēt of Bap-  
tisme, for such as haue not yet ben  
regenerat. Wherfore, as of those,  
which are not regenerate of water  
and the Holy ghost, it is written,  
that they shall not enter into the  
kingdome of Heauen: So after the  
losse of the innocency of Baptisme  
If a man haue not recourse, and be-  
taketh not him selfe vnto this ta-  
ble of P E N A V N C E: without all  
doubt, vaine is the hope of his sal-  
uation.

Fifth. This Sacrament was also a most conuenient remedy, and very proportionate for our infirmitie

tie: invented by that heauenlye Phisition, who had very well felte the pulse of our weake and feeble nature. Wherfore with his infinite wiſdom he prouided conuenient remedies, opposite vnto our euell disposition: ordaining, that as the first man, after he had sinned, did hide him ſelfe, and excuse his ſin before God: So if a man would returne into grace: he ſhould mani-  
fest & accuse him ſelfe before me. And, as a ſinner transgressing the precepts of God, doth proudly ex-  
alte and oppose him ſelfe againſt God: so if he would obtaine par-  
don, he ſhould humble and pro-  
ſtrate him ſelfe at the feete of another man: Also, that, as a man with  
his ſinne, doth iniury and dishonour vnto God: So, if he would be forgiuen by God, he ſhould diſ-  
couer his ſoares & dishonour him ſelfe

selfe before men. And finally, that looke what things he had disordinately loued, and wherin he had taken delight: returning vnto Penauice, he shoulde detest the same, and conceaue against thē a deadly hatred.

Sixth. On the other side, al- though the rootes of PENAVNCE do seeme at the first sight to be hard and bitter: yet notwithstanding, for the great profitte, which a man receiueth therby, the fruities therof are most sweet and pleasant. For PENAVNCE doth make vs to returne into the grace of God, and uniteth vs with him in most straite frendship. Which reconciliation in such as devoutlye receauue this Sacrament, is wont to cause a singuler great peace and tranquillity of conscience, together with an exceeding great sweetnesse of spirite.

Seuenth. Wherfore this Divine remedye being so profitable vnto our soules: euery Christian (if he loue his owne saluation) ought to shunne the being long time enwrapped in his sinns: but so soone as he perceaueth that he hath incurred, any mortall filth: to runne without any delay to washe hi[n] selfe in this fountaine of the mercy of God: and this, not onely once a yeare (contenting himselfe only not to do against the precepte of the Church:) but more often: for the great and many profittes which the soule receaueth therby, & for the great daungers wherin she remaineth when shē suffreth her selfe to grow ould, with the burthen of sinne still lying vpon her.

Eighth. Fower euells and da- mages there are, which mortall sinne doth cause vnto the soule, when

when it is harboured therin.

Ninth. First: at what time soever a man is in mortall sinne, whē afterward he falleth againe into the same, although it be with the very same circumstances: yet, is not this second sinn of equall fault with the former: but much more greiuous: and consequently, the third, greater than the second: and so in order, infinitely increaseth the fault, and punishment of euery sinn. And the reason hereof is: because how much more time God graunteth vnto the sinner for his cōueisēn and returning vnto his grace, so much the more increaseth his ingratitude: whilest he vseth ill that time, and rather offendeth him with new sinnes every day more and more.

Tenth. The second euell is, because when a man remaineth in one

one sinne, the way is made more easy for the fall into another. For as S. GREGORY saith, Such is the burthen of sinne, that if presently it be not amended: with the waight thereof it draweth a man for to committ another sinne: and this other, vnto a third: and so consequently there is made of many sinnes, as it were a chaine, of many liuckles, wherof one draweth the other: and who pulleth one, pulleth all. For euen so a man, if falling into one sinne he doth not quickly arise: by little and litle he falleth into many others.

Eleuenth. The third euell is, that he which is in mortall sinne, looseth all the good works which he doth: because they availe not to obtaine any meritt of euerlasting life. And although he should afterward return into Gods grace: not-

10 A TREATISE Cap. I

notwithstanding, they are all lost. Wherefore, without repentance of his sinne, he reapeth no fruite, neither of Almes, nor of Praiers, nor of Fastings, nor of Indulgences, nor of Marryrdome it selfe, and shedding his blode for Christ, if that he be not penitent for his sinn: but onely such thinges are auailable for the obtaining of temporall benefites, and as a disposition vnto repentance.

¶ Twelfthe. The last euell that sinn car feth vnto the soule: is, that alwaies the gate of Gods mercye and pardon is more shut agaist it. For vnto the sinner, there remaineth no other good or refuge, but onely faith, and hope of the mercy of God. But by how much the more he lingereth in sinne, by so much he is farther off from mercy, and approacheth vnto gods iudic: alwaies

Cap. I OF PENANCE. 11

alwaies prouoking more his anger for to take reuenge of nis sinnes.

Twentieth. Finally: as we see it happeneth in exteriour thinges, that how much the more a spotte in a garment is suffered to continue, so much the harder it is afterward to take it away: and by how much the more seldom a man combech and trimmet his haire, by so much the more they are knotted together and filled with filth: So also a soule by how much the more it deferreth her purgatiō by Confessiō, with so much the more difficultye afterward it is clenched & purged: and so much the more also it is intangled with the multitude of sianes, and casteth it selfe into so great anxietye, that with great difficulty, by neuer so Skilfull a Confessour, it may be freed therof: and besides it ingendereth

B & nou-

**12 A TREATISE Cap. 2**

& nourisheth in it selfe the worme  
of conscience which although it  
should never feele in this life: yet  
shall it in the hower of death bee  
more fiercelye tormented therby:  
and much more afterward in the  
other worlde, where this worme  
shall never die, and the fier, wher-  
with it shall be burned shall neuer  
be extinguished.

**OF THE PARTES  
of Penance.**  
*Chap. 2.*

**T**here be three partes of the  
Sacrament of PE N A N C E,  
Contrition, Confession, and Satisfaction.  
For as a man in threc man-  
ners sinneth and offendeth God,  
that is, with hart, wordes & deeds:  
So is it meere that he submitt him  
selfe vnto the kynges of the Church,  
in

**Chap. 3 OF PENACE. 13**

in those very thinges wherwith he  
offended: and that he force him  
selfe to pacifie Gods wrath: first,  
with contrition of hart: secondly,  
with confession of mouth: thirdly,  
with satisfaction of workes.

*Of the first part of Penance  
which is Contrition.*

*Chap. 3.*

1. **C**ontrition, is a sorowe of  
the soule, and a detestati-  
on of sinne committed, because it  
is an offence of God: whome we  
loue aboue all things: with a firme  
purpose of chaunging of life, and  
not offending any more hereafter.

2. Whence we do gather that it  
it is not sufficient for a man, that  
he may obtaine grace: only for to  
leauue sinne, or to make a purpose  
of a new life: But it is necessarye,

**B. 2** that

## 34 A TREATISE Chap. 3

that he haue both the one and the other: that is, that he be sory and haue a detestation of his life past: and withall make a fme resolution of sinning no more. And this shew, it is not necessary that it be sensible (although this is also very good and profitable, when it may be law) but that it be in the will: which rileth displeasre and detestacion against the sinne committed, and resolueth to comit it no more.

3 This sorow also, ought to be the greatest of all other sorowes: because even as God, for that he is the chiefe god, ought for to be chiefly loued, and his loue must be preferred before all other thinges: So also sinne, by which a man offendeth God, is the chiefe euell: Wherefore it ought chieflye and above all thinges to be hated: in such

## Chap. 3 OF PENANCE. 35

such sorte that for nothing in all the world: no, not for to saue our owne life, it is lawfull any maner of way for to sinne: whereas our Lorde saith: *Who loueth his father or mother more than me, is not worthy of me: and, who seeketh to saue his life, shall loose it.* Wherefore a man ought to wishe, rather to haue suffred what thing soever then once to haue offended God, or euer more to offend him.

4 Finallye: it is necessary that the Penitent cary an hatred toward all his sinnes committed, and be sory for the same. For if he were penitent and sorowfull for some onely, & no: for others: this were not trwe Penance, but counterfeite and feined, according to the saying of S. JAMES. *Who-soever shall keape their hille law but offendeth in one, is made guilty of all.*

B 3 5. Fur-

5 Furthermore: it is not sufficient, to the end that it may be trew contrition, that a man do forowe and repente for that which is past: but he ought to make a fyme and stedfast purpose of a perfect amēdment of life: as wce reade often times in the Gespell, that when our Lerde had restred health or donne any benefitt vnto any person, he saied: *Go and sinne no more.*

6 To this Cenurion also (if it be a true sorow, joined with a purpose of amendment) appertaineth a resolution of making satisfaction vnto all such as we haue in whatsoeuer maner offended, whether it be in life, or in goodes, or in honour: Because as S. AVGVSTINE saith: Sinne is not remitted, vnlesse that which was taken away be restored: And also of remitting liberally and pardoning iniuries  
which

which one hath receaued of another: our Sauiour hauing saied: *If you forgive men their offences, your heauenly Father will forgive you also your offences: but if you will not forgive men, neither will your Father forgive you your offences.*

7 To conclude: for the perfection of this vertew, it is necessary that a man haue purpose to confess all his sinns, at the least, those which be mortall: & to do the penaunce inioyned him by the Priest.

*Of the second Part of Penaunce  
which is Confession.*

**Chap. 4.**

**T**He second part of Penaunce, is Confession. For although Contrition of it selfe (if it be trew Contrition) hath force for to take away sinne: yet because the Penitent

**B 4**

**tent**

tent cannot be truly contrite, if with all he have not a purpose of Confession: and also because many times it happeneth, that a man, althoagh he be sorry, yet wanteth that perfect sorrow which of it selfe is sufficient without Confession, for the obtaining of remissiō of sinnes, and the recovering of gods grace: therfore it is necessary, if he may that he go to Confession in due maner vnto the Priest: to the end, that by vertew of the Keys of the Church he may obtaine remission of his sinnes.

*Of the Conditions of Confession.*

Chap. 5.

**F**ower are the principal conditions of Confessiō, that it may be auailable, for it must be entire diligent, faithfull and obedient.

**1** First, it ought to be entire, because

Chap. 5 OF PENANCE. 19

because it is necessary to manifest vnto the Preist all the mortal sinns which a man hath committed, and wherof he could haue remēbrāce: expressing euery one in particular, in the kind and number, as afterward shall be declared: procuring for to tell them in such maner, that the Confessor may vnderstand the greuousnes of euery one, and discerne whether it bee Mortall or Venial. Besides, concerning veni- all sinnes, although they take not away Gods grace, but may be left vntold without sinne: notwithstanding it is very well and profitable to confess them also, as the custome of good and spirituall men doth teach vs.

**2** The second condition is, that our Confession be diligent, that is, that before one goeth to Confession, he prepare him selfe with dili-

C gent

20 A TREATISE *Chap. 5*

gent examination of his cōscience. which diligence every one is bound for to vse, more or lesse, according to the time wherof he is to make Confession, and according to his owne estate, and profession.

3 The third condition of Confession is, that it be faithfull: that is, trew and sincere: not onely not sparing to tell any sinne which a man hath committed: but also not accusing himselfe of those, which he hath not committed, but telling the doubtfull things as doutfull: and the certaine, as certaine. It must also be faithfull: that is, plaine and simple, not artificially composed: confessing sincerely all sinnes without excuse, or couering or diminishing any thing at all: remembiring that which is written, *that our Lord giveth his grace unto the humble.*

4 The

*Chap. 5 OF PENANCE. 21*

4 The fourth & last condition is, that it be obedient: that is, that the Penitent haue purpose of doing whatsoeuer shall be imposed him by his Confessour: of accepting the remedies for his sinnes which shall be prescribed: and avoiding all occasions of the same which he shall forbidd him: likewise of makinge restitution, if he haue any thing which belongeth vnto others: or of making satisfaction vnto all such as he oweþ the same vnto, for whatsoeuer respect: And finally of accepting the Pe-naunce geuen him by his Confes-sour.

*Of the matter of Confession: that is, of those thinges whi h the Peni-tent is bounde to confess: and first, of the kynnes of sinnes.*

*Chap. 6.*

C 2 The

**T**He Penitent ought to Confesse in particular al the kinds of mortall sinnes. and that he may knowe, which is a mortall sinne, and which is not: He must understand, that all those sinnes, which are against any particular precept of God or of the Church, are commonly mortal. Also, whatsoeuer is against the loue and honour of God, in any matter of importance or which turneth to any greeuous harme of our neighbour: is a mortall sinne, and he is bound to confesse it: obseruing in cuery one of these kinds of sinns, that he ought for to cōfesse, not only that which he hath committed, by outwardē action, but also by thought, and by wordes.

Cōcerning the sinns of thought in three cases a man may sinn mortally, and is bound to confess the same.

First, when, thincking of any matter of mortall sinne, he geueth consent with determinatiō of putting it in execution, if there were occasion: although, afterward he do it not.

Secondlye, when a man doth not entend to execute the same, but onely willinglye lingereth in that euell thought, consenting expresly to the delight therof.

Thirdly, when although he determined it not, nor haue expresse will to delight therin: notwithstanding, an euell thought representing it selfe vnto him, & he knowing it for such, he doth not drive it away, but lingereth some while in the same, and taketh delight therin. which sinne is properly called, *delectatio morosa*, that is lingering delight: For, although there be not expresse consent: yet, is there ver-

24 A TREATISE *Chap. 6*

tuall consent. For, who seeth and knoweth that he hath scrivpon his garment, and will not quench it: it is a token that he desirith to be burnt therby.

*Of the number of sinnes.*

*Chap. 7.*

**B**EIDES the kindes of sinnes, a man must also confess the number: that is, how ofte he hath committed any particular kind of sinne. and when he doth not remember distinctly the number, he ought for to tell a litt'e more or lesse, as he can remember. if he cannot do this: yet let him tell how long time he persevered in that sinne: and whether he was accustomed to commit the same so oft as he had any occasion, without resistance: and whether such accasi-

on

*Chap. 7 OF PENANCE. 25*

on happened almost euery day, or sometimes in the weeke: specifying as much as he may the times that it happened vnto him.

*Of the circumstances of sinne.*

*Chap. 8.*

**1** **B**EIDES the kindes & numbers of sinnes, it is necessary also to confess the circumstan-  
ces: which in generall may be re-  
duced vnto fower principal heads.

**2** The first is, when the circum-  
stance maketh, that that sinne which  
of it selfe were veniall, doth be-  
come mortal: as if one in iest shold  
take a thinge of an others, for to  
make him blasphemē: or shoulde  
steale a penny, with a will to take  
much more if he could: which wil  
doth make, that that act which o-  
therwise would haue bene veniall,

C 4      becom-

becommeth mortall.

3 Secondly, when the circumstance chaungeth the kind or nature of the sinne, causing that act, which was first a sinne of one kind to become a sinn of another kind, or of two kindes together. As a carnall sinne comitted with a married person, is adultrye: with a religious or vowed, is sacrilege: with one of the same kindred, is incest, as also for to steale in the Church, is Sacrilege.

4 Thirdlye, when the circumstance doth multiplye the sinne, causing that one act is many sinns together. as if one shoulde eate fleshe vpon a Friday in Lent, or if committing one sinne in outward action, he shoulde withall comit another mortall sinne with his mind and thought.

5 Fourthly, when the circumstance

stāce is necessarily to be expressed, in respecte of some satisfaction which the Penitent is to make: as, when the sinne may happen to be joined with scandall, or notable harme or iniury of our neighbour, to whome therfore wee maye be bound either to make satisfaction, or recompence.

6 But to the end that every one may know more in particular thes circumstances which he is bound for to confess: he must obserue and expresse in his confession particularly these seuen circumstāces.

7 The first is, of the person which doth sinne, or with whome the sinne is committed: whether the same be free, or single, or a virgine, or maried, or religiouse, or vowed, or in holy orders, or ioyned in consanguinity, or affinity.

8 The second circumstance is,

C 5 of the

**28 A TREATISE Chap. 8.**

of the act it selfe, which is donne contrary vnto the law of God, or against our neighbour: of what quātity the same is, whether great or smalle: whether it were much that was stolne, or litle: whether the person offended were of great importance or no.

**9** The third circumstance is, of the place: which in three cases is to be confesled. that is, when a man hath robbed, or shed blood, or committed any cōplete carnall act (although lawfull) in Church, or in any sacred place.

**10** The fourth circumstance is, of the meanes which were vsed for the performinge of the sinne: whether it were done with prouoking and enting others to be ioined in the same, or to cōcurr therunto, (when they were not so disposed of them selues;) or whether

sacred

**Chap. 8 OF PENANCE. 29**

sacred things, or other prohibited meanes were vsed in the same.

**11** The fifth, is of the end which a man pretended in sinning, as whē he stealeth weapons, to the ende that hee may kill, or killeth, that, he may steale, or commit adultery & likewise when he doth or speakeþ any thing for to induce others to sinne, or for any other euil ende, or intention.

**12** The sixt circumstance is, of the manner in which he sinned: if secreatly, or publikely: with scandall of others: or with force & violence: as to robbe with assaulting: and othr like manners which may happen.

**13** The seauenth & last circumstance is, of the tyme: as if it were forbidden vnder paine of excommunication, that at such time none should commit such a sinne: In this case

30 A TREATISE Chap. 8

case a man were bound not onely to confess the sinne: but also the time of committing thereof.

14 Finally although for to sinne vpon the *Holy-day*, is not a circumstance necessary to bee confessed: yet notwithstanding, when vpon soime notable day, as were *Good-friday*, or *Easter day*, or at such time as a man doth receive of God, some special benefit, a man should commit any enormous sinne: it semeth more secure in such case, that this circumstance of the time (which so much aggrauateth the sinne) be vitered in Confession.

*Of certaine cases wherein the Confession is void, & to be reiterated.*

Chap. 9.

1 **T**He first is, want of examination: when the Penitent knowing that he hath many sinnes and

Chap. 9 OF PENANCE. 31

and hauing beeene long time from Confession, hath not first examined his conscience, nor vised any diligence to remember his sinnes. In this case, if the Confessor doe not supply the default of the Penitent: the Confession is voide. For it must needes be that he leaue vntolde soime sinne or other, which he cannot remember: which were asinuch, as if he left it of purpose.

2 Secondly, when the Penitent doth tel an vntrueth in Confession, in any matter of Mortall sinne.

3 Thirdly, when the penitent omitteth of purpose to confess soime Mortal sinne, or such as he deemed Mortal: For if he did not esteeme it mortal, but after vnderstood that it was Mortall, it were sufficient to Confesse that sinne alone, without repeating the whole Confession.

4 Fourthly, when the penitent hath

32 A TREATISE *Chap. 9*

hath not firme purpose and determination to leaue some Mortal sin, or the occasion of that sinne in the which he findeth himselfe.

5 Fifthly, when the Penitent was fallen into some excommunicatiōn: & knowing it, did not first procure absolution from the same.

6 Sixthly, when the Confessor is an ignorant person, and the Penitent, not so sufficiētly learned, that he can perfectly confessē, and yet notwithstanding hee knoweth the insufficiency of his Confessor, maliciously he choseth to Confessē to him. Because in this case, it is likely that there happen many errors, which haue neede of greater cure.

7 Seauenthly, when the Confessor could not give *Absolution*: either because he had not iurisdiction: or because he was notoriously Excommunicate, and not tollerated

*Chap. 9* OF PENANCE 33

ted by the Church, and the Penitent knewe thereof.

8 In all these cases aforesaide, the Penitent is not onely bonnd to make his Confession a-newe: but for the iniury which he hath done vnto the Sacrament, by Confessing euellie: he hath cōmitted *Sacriledg*, and it is a most grieuous sinne.

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HERE FOLLOWETH  
the EXAMINE vpon the Ten  
Commaundements: in the which  
are also comprehended al other  
matters wherein a man may  
sinne Mortally.

Of the first Commaundement: that  
is, of honoring God above all thinges.

*Chap. 10.*

Concerning FAITH: if he haue  
beleeued whatsoeuer the ho-  
ly ROMAN Church beleeueth: or  
rather hath had some contrary opi-  
nion:

**34 A TREATISE Chap. 10**

nion: or with wordes, and exterior signes, hath made any shew of any infidelity, or heresie.

If he haue beeene over-curious, in desiring to search the matters of FAITH: and if he haue doubted of any article of the same.

If he haue kept booke, either of Heretickes, or for any other respect forbidden by the Church.

If knowing any man to be infected with heresie, and incorrigible by other meanes, he haue not detected him to whom he ought.

If he haue learned the praiers, & other necessary things, which every Christiā is bound fer to know: as are the comaundements of God, & the principal misteries of the faith.

If he haue given credit vnto, or vsed any sort of superstition, enchauntments, detinings, either by himselfe, or by meanes of other.

If

**Chap. 10 OF PENANCE 35**

If he haue procured by the way of lotts, for to finde out any theft, or to knowe any secret thing.

If he haue carried about him superstitious writings, for the hauing his health, or for other ende, or hath induced others to do the like.

If hee haue giuen credite vnto Dreames, or Southsayings, taking them as a rule of his actions.

If for too much presumption of the mercy of God, he hath committed any sin, or hath persevered in euil, & deferred his amendment.

If in aduersities hee hath had more confidence in creatures & in worldly helps, than in God.

If for too much distrust of the mercy of God, he hath despaired of the amendment of life, or of the remission of his sinnes.

If hee haue murmured against God, as though he were not iust, or

or blaming his prouidence.

If for feare or other humane respect, he hath had minde to offend God, or not to doe that which he was bound for his service.

If hee haue cursed or blasphemed God, or his Saintes, & other Creatures: expressing all the manners and sortes of those blasphemies which he hath spoken.

If he haue exposed himselfe to any daunger of Mortall sinne, or taken delight of any sinne which hee hath donne in time before past.

If hee haue persecuted, or iniured with wordes, Deuout Persons: detracting vnto their good works, and beeing cause that they leaue them: and in perteicular, if he haue disuaded or hindered any from entring into Religion.

Of

Of the second Commandement, of taking the name of God in vaine.

Ch.ap. 11.

**I**F hee haue sworne that which was false knowing it to be a lye, or doubting of the same, although it were in iest, or of a matter of small importance.

If hee haue sworne to promise any lawfull thing, which afterward he hath not obserued, or had not intention to performe it, at that time in which he did sweare.

If he haue beene cause that any did sweare false, or not obserue the lawfull oathe which he made.

If he haue sworne in manner of cursing: as men are wonte to say, if I doe not such a thing, lett such or such euell happen vnto me.

If he hath sworne to do any euil or any thing which was a sin: or not to doe any thing which was good.

If

38 A TREATISE Chap. 11

If in judgement he hath sworne false, or beeing asked by order of law, he hath not aunswereed agreeably to the intentiō of the Judge, or hath counsaileſ others for to doe the like. In which case not on-ly he sinneth Mortally:but if there-ef folowed any haime of his neigh-bour:he is bound to Restitution.

If hee haue had a custome of swearing ofte, without considera-tion or care, to knowe whether it were true or false.

If he haue made a vow of doing any good thing, & hath not cared to perferme it: or hath deferred o-uermuch the execuction thercof.

If he haue made any vowe with a minde of not fulfilling it.

If he haue made a vowe of not doing any good thing:or of doing any euell thirg, cr of doing any good thing for an euell ende.

Of

Chap. 12 OF PENANCE. 39

Of the third Commaundement, of Sanctifying the Holy-Daies.

Chap. 12.

If he haue not obserued the holy daies, but either done himselfe, or commaunded others to do such woorkes as are prohibited by the C H V R C H : or consented vnto those which doe the like.

If he haue omitted to heare a whole M A S S E vpon the holydaies commaunded, without lawfull cause, or hath beene cause that others did leaue the same.

If being present at M A S S E vp-on any holy-day commaunded, he hath beene for any notable time voluntarilie distractēd, by talking, laughing, or busying himselfe in impertinent thinges.

If hee haue not procured that those

40 A TREATISE Chap. 12

those which bee vnder his charge  
doe heare MASS E vpon the holy-  
daies.

If he haue not gone to Confessi-  
on at the least once a Y E A R E, or  
haue not procured that others of  
his charge haue donne the same.

If hee haue gone to Confession,  
without necessary examination of  
conscience, or without purpose of  
leaving any sinne, or for shame-  
fastnesse, or other humane respect,  
hath concealed any sinne: which is  
a most grieuous Sacrilege.

If euery yeare at E A S T E R hee  
hath Receiued: and that with con-  
uenient disposition.

If with a conscience or doubt of  
Mortall sinne, he hath Receiued or  
Ministred anye Sacrament of the  
Church.

If hee haue fasted the L N T,  
V I G I L S, & E M B E R daies, beeing  
bound

Chap. 12 OF PENANCE. 41

bound thereunto, and if on such  
dayes hee hath eaten prohibited  
meates, or hath beene cause of o-  
thers doing the same.

If for Gluttony he woulde not  
haue regarded to doe against anye  
cōmaundement: or if he haue ea-  
ten or druncke ouer largely, with  
notable detriment of his healthe: or  
if voluntarily he hath ben dronck.

If he haue violated the Church  
with any carnall sinne, or with she-  
ding of blood.

If he haue incurred any excom-  
munication: or whilst he was ex-  
communicate, haue receaued any  
Sacrament, or bene present at the  
holy offices of the Church: or if he  
hath conuerced with excommuni-  
cate persons, or such as were sus-  
pected of Heresy.

If he haue done any iniury or ir-  
reuerence vnto Images, Relickes,  
or

**42 A TREATISE** *Chap. 13*

or other sacred thinges.

If being bound to say his office, he haue omitted it, wholly, or any part therof: or in the saying of it bene volentarily distracted.

If for slouth or negligence, he hath lefte vndone any good worke vnto which he was bound.

*Of the fourth Commandement,  
of honouring Parentes.*

*Chap. 13.*

**I**F he haue borne little reuerence to his FATHER & MOTHER, despising them, or offending them with Decdes or iniurious Wordes.

If he haue cursed his father or his mother, or detracted their good name, or dishonoured them in their absence.

If hee haue not obeyed his Parents, or Superiours, in iust matters and

*Chap. 13 OF PENANCE. 43*

& such as might result to notable detriment of the family, or of their owne soule.

If when his Parents haue beeene in necessity, he hath not succoured them, if it were in his power.

If deliberatly hee haue desired their death, that he might haue the inheritance, &c.

If he haue not fulfilled their Testamente and Last-Willes after their death.

If he haue loued his Parentes in such sort, that for their loue, hee hath not cared to offend God.

If he haue not obserued the iust Lawes & Decres of his Superiours.

If he haue detainted or spoken euill of Superiores, Ecclesiasticall, or Seculer, of RELIGIOVS persons, Priestes, Teachers, &c.

If hee haue not succoured the Poore, if he could, especially in extreme

D

44 A TREATISE Chap. 13

treame, or gricuous necessity, or if he haue beeне stern or cruell vnto them, intreating them sharply with wordes or deedes.

If those which be FATHERS & MOTHERS, haue cursed, or wished euill vnto their Children.

Also if they haue brought them vp as they shoulde, teaching them their praiers & Christian Doctrine, and reprehending them, and correcting them, especially in matter of sinne, and occupying them in some honest exercize, to the ende they be not idle, & take some euill course.

That which is said of Children, is vnderstoode also of Seruautes, and other of the Family, of whom care is to be had, that they knowe thinges which be necessary, & obserue the COMMANDMENTS of God, and of the Church.

Of

Chap. 14 OF PENANCE. 45

Of the fifth Commandement:  
*Thou sh. slt not kill.*

Chap. 14.

I F hee haue carried hatred to-  
wardes any person, desiring to  
be reuenged; and howe long hee  
hath staied therein.

If hee haue desired any mannes  
death, or other great euill & do-  
mage, as well in his boodye, as in  
good name, honor, temporall and  
spirituall goods.

If he haue been angry with any  
person, with mind to doe him any  
harme, or to be reuenged of him.

If contending with others, or in  
other sort, he hath striken, woun-  
ded, or killed; or commauanded, or  
consented vnto others to doe the  
same: or (beeing done by others)  
approued it, or giuen aide, coun-  
saile, or fauour therunto.

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If

46 A TREATISE *Chap. 14*

If haing offendeth others, hee hath refused to demaunde pardon, or reconciliation: or haue not sufficiently satisfied for the offence.

If he haue refused to pardon, or to remitte iniuries to those which haue offended him.

If for hatred hee haue omitted for to speake vnto, or to salute others, althougn without hatred, yet with scandal of our Neigbor.

If in aduersities and misfortunes he haue desired deat: or with fury and anger hath stroken and cursed himselfe, or mentioned the diuell.

If he haue cursed others, either aliue or dead: & with what intentio.

If he haue sowed discorde, or caused enmity betweene others: & what harme hath ensued thereof.

If for hatred or enuye, he hath beene immoderately sorry for the good and prosperity of others, as wel

*Chap. 13 OF PENANCE. 47*

well Temporal as Spiritual, or hath rejoiced at any harme or notable damage of otheis.

If for anger he hath offended others with iniurious and contumelious wordes.

If he haue flattered others, praising them of any sinful thing.

If with his euell example, or counsaile, or with praising that which was euell, or reprechending that which was good, he hath bin cause that any man leste any good worke which he had begunne: or if he haue induced him to any sinne, or to perseuerance therein.

If he haue omitted for to correct and admonishe any person of any sinne when he coulde, & probably hoped thereby the others amendment.

If he haue giuen receipt vnto out-lawes, and murderers, or with

D 3 his

48 A TREATISE Chap. 14

his counsaile and fauour, or otherwaies, assisted them.

If hee haue spoken euell of his Neighbor, manifesting any secreat fault of his for to discredit him, or cause him other haime.

If he haue stroken iniuriously any ECCLESIASTICAL or RELIGIOVS person, wherein also there is *Excommunication*.

*Of the sixt & ninth Com. mendment.*

*Thou shalt not commit Adultery.*

*Thou shalt not desire thy Neighbours Wife.*

Chap. 15.

If hee haue had dishonest & vncleane thoughtes, & voluntarily bath staied and delighted therein.

If with deliberate mind he haue desired to sinne with any Man, or Weman:

Chap. 15 OF PENANCE. 49

Woman: which sin is of the same kinde, of which the worke it selfe woulde be.

If with a libidinous entent hee hath behelde Woemen, or other persons.

If he haue spoken lasciuious & dishonest wordes, with intention to sinne, or to prouoke others vnto sinne, and if he haue hearde willinglye and with sensuall delight such speeches.

If he haue actually sinned with any Woman: and of what quality: that is, whether a Virgin, or Married, or of Kindred, or Affinity.

If he haue with any person sinned against nature.

If he haue sinned with persons dedicated to GOD, either by holy Orders, or by Vore, and if he him selfe had holy Orders, or Vore of Chastitie.

If

If he haue touched vncleanelye  
brute beastes.

If he haue sinned by himselfe,  
with any vncleaunesse, and whe-  
ther at that time he thought of any  
other person desiring the same: for  
in that case there be two grieuous  
Mortall sinnes.

If he haue touched vnchastely  
himselfe, or others, or permitted  
the same.

If with desire of sinne he hath  
sent messages, letters, or presents,  
or hath beene a meane to induce  
others vnto sinne, or hath giuen  
counsaile or aide thereunto.

If he haue gon to any place, or  
passed therby, with euil intention,  
for to see *Woemen*, & to be deligh-  
ted in thē, where he must tel of the  
daungers of sinne, to the which he  
hath exposed himself, & of the oc-  
casions which he hath not auoided.

If

If he haue had pollution, either  
in sleepe, or being a-wake, where-  
unto hee hath giuen any cause, or  
afterwardes voluntarily taken de-  
light and complacence therein.

If he haue borne carnall loue to  
any person, pursuing the same with  
desire of sinne, and how longe time  
he hath persevered therein: and if  
by his occasion such person haue  
beene noted with any infamy: also  
diuers ailes and sinnes which hap-  
pen between persons which beare  
such loue one to another.

Those which are *Mirried*, must  
examine the selues in particular,  
if in their minde thinking of other  
*Woemen*, or with their intention,  
not making their ende the beget-  
ting of Children, but onely carnall  
delighte: or with extraordinarie  
touchings and meanes, they haue  
committed any sinne against the

D 5

end

## end and honesty of MARRIAGE.

If he haue read Bokes or Histories which were lasciuious, or dishonest with sensual and carnall delight, or with daunger thereof.

*Of the seauenth and tenth Com-  
mandement.*

*Thou shalt not steale.*

*Thou shalt not desire thy Neigh-  
bours goods.*

## Chap.16.

If he haue takē any thing which belonged vnto others, by deceipt, or violence: expressing the quantity of the Theft, and in particular, if he haue taken any sacred thing, or out of any sacred place.

If he holde anye thing of anothers, without the content of the owner, & doth not restore it presently

sently if he be able.

If for not paiment of his debtes, (when hee is able) his creditours haue sustained any damage.

If finding any thing he hath taken the same with mind to keepe it for himselfe: the like of those thinges which happen to come to his handes, which knowing that they belong to others, he hath not restored to whom he ought.

If in buying or selling, he hath vsed anie deceipt, either in the ware, or in the price, or in the measure, or in the waight.

If he haue bought of those persons which coulde not sell: as are *Slaves*, or *Children* vnder age.

If he haue bought things that he knewe, or doubted to haue beene stolen: or wittingly hath eaten of any such thinges.

If only in respect of selling vpon trust

trust, he hath folde for more than  
the iust price: or hath bought for  
lesse than the iust price, in respecte  
of paiment made before hande.

If he haue had a determinate  
will to take or to retaine, any thing  
of other mens, if he could: Or also,  
if he haue had a deliberate minde  
to gaine & encrease his wealthe (as  
men vse to laye) by right, or by  
wrongs.

If he haue committed any sorte  
of *Vsury*, or made any vsurarius  
contracte, or entered into any vn-  
iust trafficke, or partnershippe of  
merchandise.

If hauing wages, or pay for any  
*Worke*, or *Office*, he hath not donne  
it well and faithfully.

If he haue defrauded seruaunts,  
or worke-folkes of their hire: or  
deferred their paiment, to their  
hindrance.

If

If he haue moued any sute in law  
against iustice, or if in iust sutes he  
hath vsed any fraude or deceipte  
that he might preuaile.

If he haue plaied at prohibited  
games: or if in gaming hee haue  
vsed & wonne by deceipt, or hath  
plaied with persons which cannot  
alienate: as are, Children vnder  
age, and such-like.

If he haue defrauded anye iust  
impost or tolles.

If he haue committed anye Sy-  
mony in what sort soeuer.

If he haue defrauded the *Church*  
of that which was due, as are *tithes*  
and such like.

If by vnlawfull meanes & euill  
information, he haue gotten anie  
thing which was not due vnto  
him, or hath vniustly hindered o-  
thers from the obtaining of anye  
benefite or commoditie.

If

56 A TREATISE Chap. 19

If he haue giuen any help, or counsele, or, in whatsoeuer other manner, a-betted to such as haue taken other mens goods : or (being able & bound thereunto) hath not discovered or hindered any theft.

*Of the eight Commandement.  
Thou shalt not beare false  
Witnesse.*

Chap. 17.

If he haue borne any false witness in judgement, or out of judgement, or induced others to doe the like.

If he haue spoken any vntrueth, with notable priudice or hurte of his Neighbour.

If he haue detrausted from the good name of others, imposing falsely vpon them any sinne, or ex-

aggera-

Chap. 17 OF PENANCE 57

aggerating their defec̄tes.

If he haue murmured in weighty matters, against another mans life and conuersation, especially of quallified persons, as Prelates, Religious, & Women of good name.

If he haue giuen care willinglye vnto detractions and murmurings against others.

If he haue disclosed any grieuous and secret sin of others, wherupon hath ensued infamy. Which although it were true, and not spoken with euill intention, yet is the speaker bounde to restore againe the good name.

If he haue vttered any secrete, which was committed vnto him, or which secretly he came to see, or heare, in which case a man is bounde to restore all damages which afterward happen by such reuailing.

If

58 A TREATISE *Chap. 17*

If he haue opened other mens letters vnlawfully , or for any euill ende.

If he haue rashelye iudged the deeds, or speeches of his Neighbor, taking in euil part that which might haue bin well interpreted, and cendenning him in his heart of Mortall sinne.

If he haue promised any thing with intention to binde himselfe, & afterward without law ful cause hath omitted to obserue his promise, which is a Mortall sin , when the thing which is promised is notable, or when for want of performance of the promise, our Neighbor hath had any losse or damage.

Of

*Chap. 18 OF PENANCE. 59*

*Of the sinne of Pride.*

*Chap. 18.*

**I**F that good which hee hath, (whether it be of Minde, or of Body, or of Fortune) hee hath not acknowledged as of God, but presumeth for to haue it of himselfe, by his proper industry, or, if hee thinke to haue it of God : yet presumeth to haue it by reason of his owne merits , not giuing to God the glory of all.

If he haue reputed vainely that he hath any vertue which he hath not, or, to be that which he is not, or, more than that which he is: despising others as inferiour vnto himselfe.

If he haue gloried in any thing which is Mortall sinne : as, for to haue taken revenge , or to haue com-

60 A TREATISE *Chap. 18*  
committed any other sinne.

If to the ende that he might be esteemed and helde for a person of value, hee hath vaunted of anye good, or euel, which he hath done (whether truely, or falselye) with the injury of God, or of our neighbour.

If he haue beeene ambitious, desiring inordinately honours & dignities, &c. doing to that ende that which he ought not.

If to the end that he may not be noted and helde of final accompt, or for feare of the speeches of men he doe that which he ought not, with scandall of his Neighbour: or neglecte to doe that which hee ought: as, to correcle and reprehende others: to conuerse with good persons: to goe to Confessiōn, & to doe other CHRISTIAN workes.

If

*Chap. 18 OF PENANCE.* 61

If he haue stubbornly impugned the truthe: or, because he woulde not submitte himselfe, or seeme to be cōuincid, if he hath obstinately defended his manifest errours, against his conscience.

If through arrogancye he hath despised others, doing any thing for their dishonour and despight.

If for haughtinesse and pride, he hath beeene at excessive charge, in Apparel, Seruautes, Dyt, and other vanities, not conuenient vnto his estate.

*Of other Mortall-sinnes, heare is nothing saide: because enough hath beeene saide already in the COMMANDMENTS.*

*Besides al that which hath beeene declared above, those which haue any speciall Office, Degree, or Exercise, must examine themselves*

*Chap. 18 A TREATISE 62*

*selues of the defectes and sinnes  
which in the like estates & Ex-  
ercises maie particularlie hap-  
pen, according vnto the obliga-  
tion which every one hath.*

*Of the third part of Penance, which  
is SATISFACTION.*

*Chap. 19.*

**T**HE third part of PENANCE, is Satisfaction: the which is nothing else but a full and entire payment of that which a man doth owe for the sinnes he hath committed. For two euells doth sinne bring with it. The one is the spot or fault: The other, is the PAIN, or PUNISHMENT.

In Confession by vertue of the Bloude of CHRIST which worketh in this Sacramēt, we are cleansed

*Chap. 19 OF PENANCE. 63*

sed from the spot or filthe, and the fault is forgiuen vs, & consequent-  
ly we are deliuered from the euer-  
lasting paine which was due vnto  
the Mortall-faulte. But because it  
doeth not alwaies happen, that  
when the fault is pardoned, there  
is withall released all the Tempo-  
ral paine, but only the Euerlasting:  
For the remedy hereof, Satisfac-  
tion serueth: which when it is not  
made in this life, it must of necessi-  
tye be made in the other, in the  
pains of purgatory: which (as Saint  
A G V S T I N saffirmeth) are so  
great, that they exced all the tor-  
ments which the holy MARTYRS  
haue suffered in this life.

Al the sortes of Satisfactions are  
reduced vnto these three only. Fa-  
sting, or other corporall asperities:  
Almes and Praier, the which are  
correspondent vnto three good  
thinges

thinges of a man: that is, the goods of the SOVLE, the goods of the BODY, & Exterior goods. Wherefore with these three vertues, a man doth offer vnto God a perfecte Sacrifice of himselfe, and of all that is with in him. For by Almes he offereth his External goods: with Fasting, he maketh a Sacrifice of his proper Flesh: & with Praier, he offereth his spirit & mind vnto God.

Allo these three maners of Satisfaction, are most conuenient for to extirpate the three principal roots of al sins: which are concupisence of the Flesh, against which scruth Fasting: concupisence of the Eies whereunto is opposite Almes: and pride of Life, for the remedy wher of we are to vle Praier.

Also euē as there bee three whome we offend by sinne, that is, GOD, our Neighbour, and our Selues:

Selues: In like manner, Praier serueth for to pacify God: with Almes we make Satisfactiō to our Neighbour: with Fasting we chastice our Selues.

And although this Satisfaction may be made two maner of waies: First, whē the sinner voluntarily of his own deuotiō doth any of these workes: Secondly, when the same woorke is enioyned him by the PRIEST in Confession. By both these waies maye Satisfaction be made for sinnes committed. Yet notwithstanding farre greater and more fruitefull is the Satisfaction which is made for obediēce of the CONFESSOR, in respect of the vertue of the SACRAMENT, whereof it is a part: t'ien those Satisfactiones which are made by proper Deuotion. Besides, that such good workes as are donne voluntarily,

66 A TREATISE Chap. 19

tarily, if a man be in state of Mortall sinne: neither then , nor after, when he returneth into grace, can auiale him for to make satisfaction vnto God: but the workes which are enioyned by the CONFESSOR, although they bee of no profite when they be donne in sin: yet notwithstanding , afterwarde when he returneth into grace, they be of great profit: and serue for the due Satisfaction for sinnes.

And albeit a man also may Satisfie vnto GOD for the same punishment which is due for his sinnes, by meane of the fauours & INDULGENCES of the Church, when they be ta'en as they ought, that is, in state of the GRACE of GOD: yet notwithstanding hee ought not to neglect to helpe him selfe also with the aforesaid works of Satisfaction, afflicting his Body with

Chap. 19 OF PENANCE. 67

with Fasting, giuing Almes, and occupying himselfe in holy Exercises of Praier and Meditation.

Finally all manner of scourges & chaffisements which Almighty GOD doth sende vs, as Infirmitie, Pouerty, Persecutions, and other Tribulations of this life, (if a man take the with HUMILITY & PATIENCE) are of great force, not only for to Satisfy for the Temporal paines due for our sins, but also for encrease of Grace and Merite.

(c.)

E

# ATREA TISE OF CONFES- SION.

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FOR SVCHE SPIRITVALL  
PERSONS AS FREQVENT  
THIS SACRAMENT

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With a Meditation for the moste  
*Holy Communion.*

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*Of the profit of often Confession.*

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*Chap. 1*

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**W**WE great is the ne-  
cessity of the Sacrament  
of Confession , & howe  
great profite it bringeth  
vnto the Soules of the Faithfull,  
which with Devotion do frequent  
it: much better is proued by that  
which euery one doth tric in him-  
selfe

70 A TREATISE *Chap. I*

selfe: than either can be exercised by Wordes, or declared in many Volumes. Wherefore C H R I S T our Redeemer knowing very well the greate necessity which we had off so holesome a medicine, woulde in the end of his Life, vnder the figure of washing his A P O S T L E S Feete, leue it vs, as it were in his last Testament, and by his example exhorte vs to vse the same: & this not onely for remedye of Mortall sinnes, but also of Veniall. For that was the meaning of the same our L O R D, when he saide, *He which is washed, needeth not but to wash his Feete:* That is, the condition of our fraile nature beeing such that it cannot long maintain it selfe without some spotte of Veniall sinne at the least: it is not sufficient that a man haue by this Sacrament clenched his Soul from the filth of Mortall

tall

*Chap. I* OF CONFESSION 71

tall sinnes: but it is necessary to the ende that he may maintaine it altogether pure, that from time to time he washie also the Feete of his affections from the dust of Veriell sinnes. Nowe although the autheritie of so great a M A S T E R, who was the institutor of this Sacra-ment, ought of it selfe to suffice to moue vs to the frequenting there-of: yet notwithstanding I iudge it expedient amongst the many pro-fites which doe resulte thereof in our Soules, to write heere a fewe, that these also may moue vs for to imbrace more willinglye, and to helpe our selues off so singular a be-nefite.

I Finst therefore a man which doth often C O N F E S S E, and consequently doth often examine his Conscience, is more secure, (because of the freshe memory which

E 3

be

72 A TREATISE Chap. I

he hath of his sinnes) to CONFESSE them all: and so to make his Confession sufficient & entire: wherefore he hath also greater securitie of the remission of his sinnes, & of the obtaining of the GRACE of GOD.

2 Those which often doe Confesse, partly because they were late-ly Confessed, or shortly after are to return to Confession: partly also because of the continuall purpose which they haue, and doe often also renue a Christian Life, and of not offending God: are more wary in keeping themselves from euill: more easily they rise againe, if they chaunce at any time to fall: and more stoutly they fight and resist temptationes.

3 By the frequenting of this Sacrament, a man doth alwaies obtaine greater light, not only to knowe

Chap. I OE CONFESSION 73

knowe his sinnes, be they neuer so little: whereas in a faire cloath, more easily are spied small spottes, than in that which is foul & stained: But also, for to knowe the rootes of them, which are his euell inclinations and passions: Wherefore when the cause of any infirmitie is once founde out, more easie is the cure thereof: & these persons now knowing themselues, knowe how more easilie to keepe themselues from the occasions of sinnes, and to maintaine their SPIRITUAL health.

4 The ofter a man doth CONFESSE, so much the more through the vertue of the Sacrament, hee getteth alwaies greater grace. And by howe much more he increaseth in grace: so much the more capable doth he become, and more disposed to receive yet greater grace

74 A TREATISE Chap. 1  
in other Confessions which followe: whence oftentimes it proceedeth that a sinner often going to Confession, for the number of acts which he doth of penance, encræfeth so much the more in this vertue, that after many Confessions he riseth againe (as Saint THOMAS noteth) with greater grace & feruour of charity, than he had first before he falled.

5 By CONFESSION, there is not onely obtained remission of sinnes, but in great part also the releaving of the paines due vnto the same sinnes: And this as well by the vertue of the Sacrament, as for that sensible paine of sorrowe, & of that confusion & shame, which euery one hath in Confessing his sinnes. And it may happen that a man so oft be Confessed, & receive the Sacramentall Absolution, that

at

Chap. 1 OF CONFESSION. 75  
at the length (as saith S. THOMAS  
in the fourth booke of Sentences.)  
*There may remaine no paine at all  
for to suffer in Purgatory.*

6 To frequent this Sacrament, is a great helpe, and giueth a great light vnto those which will make choise of an estate of life, wherein they maye more easily bee saued: And this, partly through the grace which so oft is communicated vnto them, whereby they are made more capeable of the diuine inspirations: partly through the light which the vnderstanding receaueth, by the which it may better knowe what is the will of God, & their greater good: Partly also for the Spirtuall strength which is giuen to the will, for the accepting of that which is inspired as better: and finally for the continual coursaile and direction of the Conf-

Es for,

75 A TREATISE *Chap. 1.*  
for, by whom in the steede of God  
they are gouerned.

7 He that frequenteth this Sacrament of Confession, is neither so ofte, nor so grieuously tempted of the *Dissell*. For euен as the Spiders, doe not weau their webbes, in the houses of riche persons, because they are often broken by such as continually sweape them away: So in the Soules which are cleansed by often Confession, the *Dissel* cannot at his pleasure frame or make the snares of his temptations: but rather seeing that his deceipcions are often disclosed vnto such as can applye remedy, & that he cannot escape without losse & confusion, in the ende, he runneth away: because (as Saint IFROME saith) *Looke howe the pmer & force of a Traitor, is brought to nothing, when the treason is revealed: so those*

*Infernall*

*Chap. 1 OF CONFESSION. 77*

*Infernall Theeues doe runne awaie, when they perceiue that they are discouered.*

8 By howe much the more selome a man is Confessed, so much the more doth he loose remorse of Conscience, & becommeth insensible. In such sort, that those sinnes which are indeede grieuous and Mortall, doe seeme vnto him of no importance: Wherfore with great facility he committeth thē: whereas contrariwise, those which often are Confessed, do get so great wariness and purity of Conscience, that they feele remorse of neuer so small sinnes: which causeth that they abhorre all grieuous sinnes, & not so easily fall into them.

9 Euen as those which seldom goe to Confession, because they are ordinarily in state of sinne, doe neuer finde peace, nor quiet, although

78 A TREATISE Chap. 1.

thorugh they had all the consolatiōns of the worlde: So on the contrary side, those which through the often vſe of this Sacrameſt, doe maintaine themſelues in grace, al- though they ſuffer perhaps manie troublēs of thiſ life: Yet notwithstanding by reaſon of the teſtimony of a good Conſcience, they alwaies enjoy an exceeding peace, contentment, and tranquilitē of minde.

10 Even as thoſe which of en- deale with the Puiſition, and fol- lowe his precepts, doe liue in good health, & the longer time. So thoſe which often diſcouer the infiniti- ties of their Conſcience vnto their Spirituall Piuiſition, and of him re- ceiue remedies and couſailes, ac- cording vnto which they gouerne themſelues: doe more ealſy con- ſerue the health of grace, & more accurcely

Chap. 1 OR CONFESSION 79  
ſecurelye attaine vnto euerlaſting Saluation.

11 The houre of Death being ſo vncertaine, by reaſon of the ſo- daine and infinite chaunces, which we ſee every day doe happen vnto men: with a more ſecure Conſci- ence, and with greater certainty of their Saluation, doe ſuch goe out of thiſ life, as are woont to be Confefſed, they beeing alwaies prepared for to die: than thoſe which hauing bin long time from Confeſſion, and found vnprouided by death, either haue not time to make it, or if they doe make it, yet knowe not what it availeth them, ſuch Confeſſion being made with ſmall preparation, and often imes rather for neceſſity than for anye good deſire. Wherefore concer- ning thiſ pointe doth Saint A-  
GVSTINE ſay: If any man when  
he

80 A TREATISE *Chap. I*  
he is in extremity of sicknesse, shall  
demaund the Sacrament of Con-  
fession, and shall receiue the same,  
and so depart out of this world re-  
conciled: I confess vnto you that  
we will not denye him that which  
he demaundeth: yet doe we not  
presume that he departeth in good  
estate. He which whilest he is in  
health is reconciled, and doth Pe-  
nance, & afterward continueth for  
to liue wel: this man goeth secure  
out of this life: But he which at  
the latter ende is reconciled, and  
doth not Penance, whether he de-  
part from hence secure: I my selfe  
am nothing secure: yet do I not say  
that he shall be damned, neither  
also doe I say that hee shall be sa-  
ued. This I knowe not, I presume  
not I proton ife not.

I: Finally all those great bene-  
fits & priuiledges, which (as Saint

BERNARD

*Chap. I OF CONFESSION 81*

BERNARD writeth) Those per-  
sons doe enjoy, who forsaking the  
world, do retire themselues vnto a  
Religious life: are also communi-  
cated after a sort, vnto those which  
in the worlde frequenting the Sa-  
cramentes, doe leade a Spirituall  
life: that is, that a man, in this estate  
also liueth more purely, falleth  
more rarely, riseth more speedily,  
walketh more warely, is comfor-  
ted more ordinarily, reposeth more  
quietly, dieth more confidently, is  
purged more quickly, is rewarded  
more abundantly.

To this ende therefore, for the  
comfort of those deuoute Soules,  
which desire to consecrate themselves  
without spotte. I haue made this  
briefe treatise, in manner of a Spi-  
rituall Glaste, in the which from  
time to time they beholding them  
selues, maye more easilie deserve  
their

82 A TREATISE Chap. 1

their defeces, although never so  
small: that they may afterward by  
conscience

Chap. 2 OF CONFESSION. 86

acte it selfe of Confession. Fourth-  
ly, in the purpose and meanes of

PAGINATION ERROR

their Conscience. Secondly, i: for-  
rowe for their sins. Thirdly, in the  
acte

of that day, whether he haue with  
*Thought, Worde, or Deede, offen-*  
*ded*

their defec̄tes, although never so small: that they may afterward by Confession take them away and amende them: whereas the Spirituall persons which attēnd vnto puritye of life, and aspire vnto Christian perfection, ought with all diligence to keepe themselues, not only from Mortall sinnes, from the which nowe by Gods Grace they are wonte to abstain: but also from Vniall sinnes: And withall, to be very carefull to bridle their passions, to reforme their affections, and finally to remoue as much as they maye out of their Soules all manner of imperfection.

Those therefore, which are wont often to be Confessid, ought especially in four things to vse great diligence. First, in the examining of their Conscience. Secondly, in forrowe for their sins. Thirdly, in the acte

acte it selfe of Confession. Fourthly, in the purpose and meanes of their amendment.

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*Of the examining of Conscience.*

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CONCERNING the first, that is, the examination of Conscience: it helpeth very much for Spiritual profit, that euery Evening before going to rest, a man collect himselfe a litle, & do foure things. First, that he giue thankes vnto our Lord for the benefites received, & particularly of that day. Secondly, that he Pray for grace and light to knowe his errors & faultes. Thirdly, that he examine his Conscience, running ouer all the actions of that day, whether he haue with Thought, Worde, or Deede, offendēd

84 A TREATISE *Chap. 2*  
dded God, or his Neighbour. Finally, if he finde him selfe in anye thing culpable, that hee procure with repentence, and with a firme purpose of amendment, and Confession, to returne into Grace with his divine Maiestie.

Besides this also, when a man is to go to Confession, let him take a little time, more or lesse, according to the time since he was last confessed, and with greater diligence running ouer this examination following, let him gather all his de-fects & sinnes which he hath committed in all that time. Whereunto will be no small helpe for those which haue no great memorye, to note every day in the examination which they make at night, such faultes as they shall finde: to the end, that when they are to goe to Confession, they maye the better

remem-

*Chap. 3 OF CONFESSION. 58*  
remember themselves, & by lookeing vpon them somewhat before, make their Confession with more peace.

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*The manner of Examination of  
Conscience.*

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*Chap. 3.*

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**F**IRST, let him examine himselfe about his last Confession, if he omitted to Confesse any sinne for forgetfulness, or malice.

If he haue donne his Penance, and performed the counsailes and remedies prescribed him by his Confessour.

*To-*

Towards God. And first by  
Thought.

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Chap. 4.

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**I**F hee haue had anye doubt or curiositie in matters of FAITH, or hath giuen credite to Dreames, Soule-sayings, or other Superstitions.

If he haue had that memorie of God which he ought: particularly in the MORNING when he riseth, and the EVENING when he goeth to rest: asking pardon of his sinnes, and commanding himselfe with some P R A I E R to his Maiesly.

If in his troubles and necessities he hath had confidence in GOD, and yeelded him thankes for the benefites receiued.

By

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By Wordes.

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Chap. 5.

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**T**HOSE that are bound to rehearse their Office, or other Praiers: if they haue said them with due deuotion and attention.

If he haue named vainlye the name of God, or complained of him, and of his prouidence, when he was in aduersity: and if he haue spoken with small reuerence of Saintes, and of Sacred thinges.

If he haue sworne without reuerence or trueth, or necessitie: and what intention he hath had in swearing.

If in anye accident concerning the honor of God he haue omitted for any humane respekte to say and speake that which was agreeable

to

*Chap. 6 A TREATISE 88*  
to his glorye : especiallye at such  
time as he coulde , and was bound  
to doe it.

If hec haue made any V O VVE  
which he hath not obserued.

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*By Deedes.*

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*Chap. 6*

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**I**F on the Holy-daiies he hath at-  
tended with particular care vnto  
Deuotion, and to the honour of  
God: and particularlie if he haue  
heard M A S S E, and procured that  
such as are vnder his charge , haue  
also heard the same.

If vpon the Holy-daiies com-  
maunded he hath labored, or cau-  
sed others for to labour, or to doe  
any forbidden worke.

If

*Chap. 7 OF CONFESION. 89*

If he haue kept the V I G I L S, &  
obserued duely the F A S T E S of the  
C H V R C H.

If in respecte of his health, or of  
any other thing, he hath vied anye  
superstition.

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*Towardes his Neighbour. And  
first by Thought.*

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*Chap. 7*

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**I**F he haue beene ready to thinke  
euill of others, and if in matters  
of importance , he haue made any  
rashe iudgement.

If he haue borne hatred or ran-  
cour towardes any.

If he haue desired death, or o-  
ther harme, or hath had a minde to  
doe any displeasure to any man.

If he haue enuied others, beeing  
sorye for their good, or reioycing  
at their euell.

If

**90 A TREATISE Chap. 8**

If hee haue had any disordered affection, or sensuall, or carnall loue towardeſ any person.

*By Wordes.*

*Chap. 8*

**I**f he haue murmured, or detrac-  
eted the good name of others,  
or falsly, or not with right intenti-  
on, hath spoken euill of others, or  
revealed their secret sinnes.

If hee haue spoken euill of his  
Prelates and Princes, and murmu-  
red against them.

If hee haue giuen eare vnto o-  
thers which did murmur, or speake  
of vnlawfull thinges, beeing cause  
with his harkening, that they went  
on in ſuch ſpeeches.

If hee haue omitted to vſe due  
correction to his Neighbour, when  
he was bounde & able to performe  
the ſame.

**Chap. 8 OR CONFESSION. 91**

If he haue ſpoken vntruethes,  
or with preuidice of others, ex-  
aggerated matters more than they  
were.

If hee haue ſpoken iniurious  
wordes, or mocked, or scoffed,  
or cursed others: or wished anie  
harime to his Neighbours, either  
alive or dead.

Those which are Parentes, or  
Rulers of Families, if they haue  
cursed or wished any euell to their  
Children, or others of the Family,  
or if they haue not reprehended  
them when it was conuenient, nor  
procured to make them Learne  
whatſocuer a Christian ought to  
knowe.

If he haue flattered others, or  
giuen them euill counſaile, prouoking  
them to euill, or hindering  
them from that which is good, or  
in anye other ſort causing them to

F be

92 A TREATISE Chap. 9  
bee disolute, or to committe anye  
sinne.

If he haue spoken of such things  
as are lasciuious or vnseemely: and  
if hee in hee haue giuen anye e-  
uill edification, or scandall to his  
Neiglibour.

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*By Deedes.*

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*Chap. 9*

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If he haue beene disobedient to  
his Father, or Mother, or Superi-  
ours, & haue not caried them that  
respecte and honour which is due.

Those which haue a Family, if  
they haue behaued themselues e-  
uill towardes the persons thereof:  
or neglected to correcte them, in  
things

*Chap. 9 OF CONFESSION. 93*

thinges which concerne the of-  
fence of G o d, and the hurt of  
their soules.

If he haue suffered himselfe to  
be ouercome with choller: and if  
he haue donne, or caused any euill  
to others.

If he haue taken, or vsurped any  
thing of others, or retcined the  
hire of others, or broken lawfull  
promises.

If in buying or selling he haue  
vsed fraude and deceit: or in other  
sort damnified his Neighbour in  
Temporall thinges.

If hee haue omitted to giue  
Almes, and to succour the poore:  
according to his ability.

If for anye feare, or humane re-  
specte, he haue lefte vndonne aie  
worke appertaining to the glorie  
of G o d, his Owne, or his Neigh-  
bours Saluation.

F 2      *Towards*

94 A TREATISE *Chap. 10*  
Towardes himselfe. And first  
by Thought.

*Chap. 10.*

If he haue esteemed himselfe of more worth, or goodnesse than others, for any inward or outward goods, which he thinketh he hath: taking therein vaine-glory, & desiring to bee for that cause more esteemed than others, or commended.

If he haue lingered in idle,vain, or ambitious thoughts, taking ther in delight: or desired inordinately Honours,Riches,Dignities,&c.

Concerning Chastity:if he haue had temptations of the flesh, or any euil desire, or vnclean thoughts, in which he hath staied, or taken delight, not presenlye reiecing them.

By

*Chap. 11 OF CONFESSION. 95*  
*By Wordes.*

*Chap. 11.*

If he haue willinglyc spoken of himselfe, & of his own affaires, amplifying, or praising the same.

Of idle iesting, or vnseemelye talking.

If for anye impatience, or despaire, he hath called on the *dineill*, or wished any harme to himselfe.

*By Deedes.*

*Chap. 12.*

If with beholding, or toucing, or by other way, he haue giuen occasion of anye temptation: or if he haue donne any other sinne against Christian Modesty.

F 3

If

96 A TREATISE Chap. 12

If he haue giuen occasion vnto any nightly illusion, or taken anye delight or liking thererin.

Those which are younge, and especiallye Women: if they haue vsed superfluous dresses for vanitie, or with intention of pleasing others.

If in eating or drinking he haue made any excesse: or desired exquisite things, vsing ouermuch sollicitudes to satisfy hercin rather his sense than his necessity.

Of the losse of T I M E, or euell spending thereof in vnlawfull Games, and other inconuenient pastimes.

If he haue conuersed with disolute persons, which prouoke him to euell: or if hee haue entered into anye occassion or danger of sinne.

If he haue reade lasciuious, or pro-

Chap. 12 OF CONFESSION. 97

prohibited B O O K E S.

Besides all the aforesaid things: such as haue Offices, or particular degrees and exercises, must examine themselues of the defaultes which therein are wonte to happen, aecording to the obligation of euerie one.

Finallye concerning this EXAMEN, it is expedient to admonishe this one thing: that when a man hath E X A M I N E D himselfe, it is not necessarye afterwarde, neither ought he when he C O N F E S S E T H, to discourse through all these points: but it suffiseth to accuse himselfe onely of those, whereof in his Examining he found himselfe faulty. For it is not meant by this EXAMEN, to make mens CONSCiences become scrupulous, but only to set down that which may serue for al:

F 4 although

98 A TREATISE Chap. 13

althought it is certaine that in many of these pointes all persons are not wonte to offend.

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*Of the sorrowe for Sinnes.*

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*Chap. 13.*

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**A**fter that thou hast examined thy selfe: making reflection on those sinnes which thy Conscience is a witnessse of against thee: First thou shalt conceiue thereof a confusion of thy selfe: Considering thy final amendment and spiritual profit, whereas going so ofte to Confession, notwithstanding thou neuer wantest matter to Confesse, but rather alwaies findest in thy selfe the very same defectes. For which cause thou hast great cause to feare, that thou goest not with that sorrowe and effectual purpose which

Chap. 13 OF CONFESSION. 99

which were conuenient, but rather for a certaine custome: Wherfore thou regarding so litle thy amendment: it is to be feared, that God will withdrawe frō thee his grace, and it shall be saied vnto thee: Because thou art lukewarne, I will beginne to vomit thee forth.

Then Considering the greate bonde thou hast towarde the Divine goodnesse, and howe much thy most louing Redeemer, hath donne and suffered for to drawe thee to his loue, & to the obseruation of his holy Cōmaundements: seeing howe thou doest thus render him euill for good: thou shalt conceiue sorrowe of thy so great malice and ingratitude: & humbly asking pardon, thou shalt desire him, that he will youtsafe with his Heauenly grace to reforme thy affections and euil inclinations: that

100 A TREATISE Chap. 14  
for the time to come thou maiest  
no more offend him.

Finally thou shalt make a firme  
purpose to amend thy life, asking  
of his Diuine Maiestye Grace and  
helpe for that effecte.

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*Of Confession.*

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*Chap. 14*

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V V H E N thou goest to  
CONFESSiON, consider that whensoeuer thou goest to  
receive this Sacrament, thou goest  
to washe thy selfe in the Bloode of  
CHRIST our Sauiour, the vertue  
whereof worketh in the SACRA-  
MENTS. See therefore with howe  
great reverence & thankes-giving  
thou oughtest to goe to receive  
such a Medicine, which so deerly  
cost

Chap. 14 OF CONFESSiON. 101  
cost him who made it for thee.

Then in Confession it selfe thou  
shalt indeuour to obserue three  
thinges.

First: to Confesse intirely all thy  
sinnes which thou doest remem-  
ber, and of which thy Conscience  
hath remorse. Explicating with al  
the kindes of them, the number,  
and the necessarye circumstances,  
as much as possibly thou canst.

Secondlye, to procure a plain-  
nesse and clearenesse in speaking,  
which may proceede from an er-  
nest desire of beeing well vnder-  
stoode, to the ende that thou mai-  
est be the better holpen and direc-  
ted by thy GHOSTLY FA-  
THER: Wheras the Scripture saith:  
*Qui abscondit scelera sua non  
dirigetur.* Who hideth his offen-  
ces, shall not be directed. Thou  
must therefore tell them sincrelye  
not

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not hiding, nor excusing, nor diminishing any thing: without superfluous wordes, or telling of stories, which make not to the matter: & much lesse telling the sinnes of others, but accusing thy selfe alone.

Thirdly thou must goe to Confession, with preparation not onlie to receiue the Penance, & to make such Satisfaction as thy Confessor shall enioine thee: but also to admitte all the aduises and remedies which for thy sinnes, and greater Spirituall good shall be giuen thee by the same. For all in vaine doth a sicke person open his infirmities to the Phisition, if afterward he refuse to take the Medicines, and to obserue the orders & rules which the Phisition hath prescribed.

Of

Chap. 15 OF CONFESSION. 103

Of the purpose and meanes of  
Amendment.

Chap. 15

AFTER thou hast made thy Confession, thou must procure to obserue threc thinges.

The first is, presentlye to perfourme the Penance enioined, renewing thy purpose of abstaining from those sinnes which thou hast Confessed, and from all others: & of auoiding the occasions of the same.

The second is, that thou take such meanes, as may helpe thee for thy amendment: hauing particular regard of some defectes which thou thinkest are the cause & roote of all the rest, & procuring to arme thy selfe against the same.

The

104 A TREATISE Chap. 15

1 The remedies which maye be vsed for to roote out anye vice, or imperfection, are either generall or particular. Amongest those which are generall, the first is: a firme resolution not to committe anye more the same sinne; which purpose thou must often renue, especially in the MORNING, and whensocuer it happneth that thou fall into the same.

2 It will helpe much, to flye the occasions, which are wonte to induce vnto the same sin: as sportes, euill-companye, familiaritye with suspected persons, curiosity in beholding or hearing, and ouermuch talke: for it is written, that Deathe entereth in by the Windowes.

3 It auaileth also much, diligentlie for to resiste at the verye beginning of the temptations, driving awaye from thee the sparke

of

Chap. 15 OF CONFESSION. 105

of the euell thought, before it enter and set fire on thy HEART. Which a man maye doe by present recourse vnto P R A I E R, or by naming the most Holye name of I E S V S, or by signing himselfe with his Holye S I G N E, or by present setting before his eies the pittifull figure of C H R I S T on the C R O S S E, Wounded and peirced for the pnnishment of our sinnes.

4 Verye profitable also for the conseruing of the purpose of not offending G o d, is the often hearing of the Worde of G o d, and reading of good B O O K E S, & auoiding to read euil & vaine or lasciuious B O O K E S: For the Worde of G o d collecteth the H E A R T, mitigateth P A S S I O N S, and filleth our W I L L with good and Holy desires.

5 To

5 To the same ende helpeth also to goe alwaies in the presence of god, as of a witnes of our thoughts and operations, of whom after we are to be iudged.

6 When any person feeleth anye rebellion of the fleshe: very profitable it is to vse the body with austerity, as well in Sleeping, Eating, Drincking, and Cloathing, as in other thinges which might be pleasing thereunto. For whereas the fleshe is a nourisher and kindler of al disordered Passions: howe much the more weake and feeble it shall be: so much the more feeble and fainte will the Passions bee also, which from thence shall proceed.

7 It is a very great remedye also for to shunne idlenesse, which is the fountaine & foode of all vices, alwaies procuring to haue some honest exercise of minde or body, *that*

that the *Diuell* maye never finde place in the soule.

8 Much also helpeth heereunto, the consideration of such thinges, as may induce a man vnto feare: as of Death, of the finall Iudgement, and of the paines Euerlasting, prepared for sinners. Or the confide-  
ration of the benefits of God, and of his Diuine promises, for to stirre vs vp vnto his loue, and to the ha-  
tred of all that which is offensiue to his Diuine goodnesse.

9 Finally a most effectuall reme-  
die is to frequent the vse of the  
most holy Sacraments of Confessi-  
on and Communion. For (as the A-  
postle saith) the principall remedie  
against sinne, is the grace of God,  
which by these Sacraments is ob-  
tained: besides that they be insti-  
tuted by Christ our Sauiour, as cer-  
taine Heauenly medicines, not on-  
ly

*Chap. 15 OF CONFESSION.* 108

ly for to deliuere vs from sinnes: but also for to heale our disordered affections, to supprese our passions, to remedy our weakenesse: and finally, as certaine kindeis of loue, whereby our WILL beeing inflamed, maye more easilie resist our euill inclinations, and ouercome all the temptations of the Worlde, the Fleshe and the Diuell.

Besides all these there bee also other remedies more particular & proper for euerye defeate, which maye be vsed and applied according to the counsaile of the Confessour. And both these and the other also ought to bee admitted with great courage and perseuerance, & with a sure hope of victory, grounded on the helpe & grace of Christ our Lord.

The third and last thing which a man ought to obserue after Confession

*Chap. 15 OF CONFESSION.* 109

fession (because it is written) that it is not sufficient to forsake euell, but it is necessarye also for to doe good:) is, for to vse all manner of diligence for the recompence of sinnes which we haue committed in the time past, with newe seruices and seruour: and to procure by the memory of the euills committed, to become euery daye more humble and seruent in the exercise of good Workes: occupying our selues not onelie in workes of Penance, and of Deuotion, but more particularly in the workes of Charity, & mercy towards our Neighbour. For as it is written, They which shall vse mercy, shall also finde mercye before Almightye God.

# A MEDITA- TION FOR THE HOLIE *COMMVNION.*

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## THE PREPARATION FOR *the Meditation.*

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 **H**E R E A S such is the excellency of the Sacra-  
ment of the BODY and  
BLOOD of our L O R D,  
that if thou hadest all the purity of  
Angels, and the holinesse of Saint  
I O H N B A P T I S T : thou shouldest  
notwithstanding in no sorte bee  
worthy to receiue it: for this cause  
in that wherin humaine frailtye  
doth faile (whereas our L O R D wil  
so haue it, and so commaundeth)  
thou shalt runne vnto the helpe of  
his grace, asking him a great hun-  
ger

ger and burning desire of this holy Meate, and that with a most profound humilitye & reverence thou maiest approch to this Sacrament, to the ende that it may worke in thee those effectes, which it ysleteth to cause in the worthy receiuers.

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*Pointes for the Meditation.*

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**T**HINKE with thy selfe that thou art invited of our Lord, that thou maiest be made worthy to sit in the company of the Angels at his Table, by those most louing wordes: *Venite, comedite Panem meum, & bibite vinum quod misericordia vestra dedit vobis. Comedite amici, - bibite, & inebriamini carissimi.* Come, eate my Breade, and drinke the Wine, which I haue mingled for you. Eat O my frindes, and drinke, and fill your selues O my decret.

2 Con-

2 Consider how pretious a meat this is, and howe dainty a banquet, to the which our L O R D inviteth thee, that thou maiest be fed therewith. And verilie it is no other, but thy very L O R D & God, which was made man for thee: and thou a creature so weake, and full of all malice & filth, goest for to receiue thy Creatour and Maker, that infinite power, and soueraigne beuty: thou miserable man, goest to receiue that God which hauing created thee according to his owne Image, & afterward, for the great loue he beareth thee, hauing taken vpon him thy nature and likenesse, desireth to come and dwell with thee, that thou maiest bee vntited vnto him, in such sort that thou maiest become one selfe-same thing with him. And if that good Z A C H E V S esteemed himselfe

happy

happy, onely because he might see Christ: what felicitye is that of a Soule, that shee maye when shee pleafeth conuerse with her God, speake vnto him face to face, and harbour him in her very breast!

3 But on the other-side if Saint JOHN BAPTIST sanctified in his Mothers wombe, and chosen of God for his fore-runner, thought not himselfe worthy to touche Christ, nor to loose the latchet of his shoes: howe shall I vncleane sinner presume to touche him, and to receiue him i. my house!

4 If Saint PETER prince of the Apostles, reputed himselfe vnworthy that Christ should remaine in his shipp, saying: *Exi a me, quia homo peccator sum Domine: Depart from me O Lord, for I am a sinner:* What shall I a miserable wretche say, and howe shall I presume to approche

approche vnto him, and to receiue him within my Soule!

5 If for to eate the Loaues of *Proposition* were necessary so great puri:ye and cleanenesse (as sayed ACHIMFLECH the high priest to DAVID) *Si mundi sunt pueri, mancent:* What shall I doe, a filthy sinner, howe shal I frame to eate with my vncleane mouthe, the Breade of Angells!

6 If for the eating of the Paschal Lambe which was a figure of this Diuine Sacrament, it was necessary for to eate it with wilde Lettice, with Vnleauened Bread, and with the Loines girded, and so many other obscurations which the holie Scripture setteth downe: how shal I presume to dra . e neere for to eate the true Lambe without spot, which is the Sonne of God, with out hauing sorrowe for my sinnes,

G and

116 A MEDITATION

and without procuring to be free  
from the leauen & malice of sin, &  
knowing my selfe to be so far from  
that purity which is required for to  
receiue this most diuine Sacramēt!

7 If Oza the Priest only because  
he touched the Arke of the Testa-  
ment, not with such reuerence as  
he ought, was punished by God so  
seuerely with sodaine death: howe  
much more iustly ought I to feare,  
who not only go to touch the Arke  
of the testamēt, but the most diuine  
Body of Christ our Lorde, the true  
Arke, in whom are laide vp all the  
treasures of the wisedome of God.

8 If the *Bethsamites* were also pu-  
nished so seuerely by God, with  
the death offifty thousand of them  
only because they had beholden  
curiously & without reuerence the  
Arke of the Testament: how much  
greater reason haue I of feare to  
come

FOR COMMUNION. 117

come to this Diuine Sacrament,  
which I must not only behold, but  
touche also, and receiue within my  
Soule!

9 After this, refleching thy eies  
upon thy selfe, see a little what life  
thou hast lead, and consider howe  
ofte thou hast made more account  
of a point of honour or credit of a  
little chaffe of worldly interest, &  
of the dirte of carnall delights, than  
of the grace & friendshipe of God, of  
the glory & blisſe euerlasting: thou  
boardest the name of a Christian, but  
thy workes were indeed rather of a  
*Dinell*: wherefore thy life hath bin  
rather after the maner of those in-  
fernall ministers, which making  
shewe of worshiping Christ, saide  
vnto him: *Aue Rex Iudeorum*: And  
on the other-side spatt in his face,  
and buffeted him.

10 Thou therefore being such a

G 2 one

## 118 A MEDITATION

one, with what face wilt thou come to this Sacred Table, & presume to bring into thy House that mirror of infinite purity & cleannessse, and to lodge the euerlasting Worde Incarnate in that House which hath beeue a harbour of beastes, and a neest of serpents.

11 On the other-side, although thou knowe thy selfe thus misera-ble, and vnworthy of all good: yet must thou not for all this refraine, but with greater confidence repaire vnto thy God: Considering that that Lord which with so great & louing kindnesse inviteth thee, is the very same which traueld in this worlde, and holdeth the same Doctrine nowe in Heauen, which he taught here in Earth: & beareth vs the same loue, & the same care, and desire which heire belowe he had for to saue sinners.. He there-  
fore

## FOR COMMUNION. 119

fore saide when he was amongst vs. Those that are in health haue no need of the Pnision, but those which are sicke. And in like manner. I am come not to cal the iust, but those which are sinners. And in another place: Come vnto me all you which labour & are burdened, and I will refreshe you: So good also is this Lord, that he never re-jected any Sinner, or Weakeling, which was desirous to come vnto him. Wherefore hee refused not MARY MAGDALEN, nor the Le-per, nor the Woman which by touching him, was cured of the fluxe of blood: yea rather, as we reade, al the blind, lame, & other diseased persons sought to go vnto christ, & to touche him: for out of him there issued a vertue which healed all.

12 Then, O my Lord God, I am infirme, & weake, I haue great

G 3 nccde

neede for to come vnto thee my true Phisition: if I be a sinner I must go & seek out him which may iustifie me: if I be full of disordered passions, & grieuously loaden with the weight of my sins: to whō should I runne for ease, but vnto thee, who only canst & wilt helpe me! Farre greater are my sinnes than those of MARY MAGDALEN: a more vgly *Leper* I am, than he which came vnto thee: and in my soule I suffer another manner of fluxe, and farre more dangerous than that *Woman*. I am also blind when I see not thee my true light: I am lame when I walke not with paces of loue towards thee: I am maimed, whē I exercise not my selfe in good works, & doe not helpe my Neighbours as I ought. And therefore al these my necessities and infirmities, doe force me to run vnto thee for helpe and

and remedye hauing confidence in thy goodnessse, that as thou didst not reiecte them, so thou wilt not reiect me: because thou saidst with thy most holy Mouth: That those which come vnto thee, thou wilt neuer cast forth.

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*The Praier.*

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**I**TH verye great reason sweete L O R D, that holye Prophet, astonished at thy great goodnessse, and at thy exceeding loue which thou bearest towardes man spoke those wordes: *Quid est homo quia magnificas eum, aut quid apponis erga eum cor tuum:* What am I O my God, of what worth or merite, that thou the most blessed & most

G 4 glori-

glorious God , who hast no neede  
of me, nor of anye thing of mine,  
shouldest haue me in such estimation,  
& procure in all manner pos-  
sible to exalt me and magnifie me,  
& communicate thy selfe, & what  
soeuer is thine so liberallye vnto  
me! What am I but a little dust and  
ashes ! And if I will compare my  
selfe vnto the height of thy God-  
head, I shal viterly fail in my sight,  
& knowe my selfe altogether to be  
nothing. And yet notwithstanding  
behold thou inclinest the heauens,  
and voutfafest to come vnto me,  
to repaire the ruines of my Soule,  
and to washe awye, not with the  
water of the Red-Sea, but with thy  
owne Blood, my filthinesse : & to  
satisfy my deadly hunger, not with  
the *Manna* of the desert, but with  
thy owne supersubstantiall & most  
Divine fleshe. If that good *Centu-*  
*rion,*

*rion*, whose faith thou preferredst  
before all *Israell*, vnderstanding  
that thou wert comming vnto him  
thought not himselfe worthy that  
thou shouldest come neere vnto  
his house: and thy holy *Forerunner*  
which was sanctified before hee  
was borne, & then whom amongst  
all men there was not a greater,  
when hee sawe thee come vnto  
him, did prostrate himselfe with so  
great humility at thy feete, saying:  
*Tu venis ad me!* How much more  
I miserable wretche, all borne in  
sinne, and of so many seuerall in-  
gratitudes and offences towardes  
thee, as haue beene thy benefites  
towardes me , which I haue repai-  
ed with so vnworthy exchange: I  
which for my wickednesse am not  
worthy to lifte vp my eies vnto  
Heauen, nor that the earth should  
vpholde me : and if thou wouldest  
enter

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enter into iudgement with me, all  
the paines of this, and of the other  
life, were not sufficient for to pu-  
nishe the thousand part of my de-  
merites, thou comming with so  
great loue and gentlenesſe vnto  
me: ought to proſtitute my ſelfe vnto  
the earth: yea, if it were poſſible  
to lay my ſelfe vnder the earth, &  
with farre greater reaſon and mar-  
uaile, crye out, *Domine tu veris ad  
me!* O L O R D doſt thou come to  
mee! I am not worthy that thou

enter into my Houſe, but ſpeakē

but one only Worde, &

my Soule ſhall

be ſafe.

(::)

